A B C OF PHILOSOPHY

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BY

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R. F. FENNO & COMPANY
NEW YORK

To my dear friend
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CONTENTS

BOOK I.

PART I.

APPENDIX

Evolutionists.

BOOK I.

PREFACE.

About three years ago, when I was reading or rather working through Goethe's Faust (it took me over six months), with my dear friend and teacher Fräulein A. Goetze, I found that I could not appreciate and understand half of what I read, owing to the fact that I knew nothing at all of Philosophy—I am mistaken when I say "nothing at all." I wish it had been so! —No, I had the usual erroneous ideas of a girl of sixteen educated under the modern system. Philosophy to me, meant Fatalism, and Atheism,—a wicked science certainly, and one likely to put its devotees into a most interesting frame of mind! Such a state of affairs could not last, however, as I was taking my literature very much "au serieux." I hunted accordingly for a book which would give me in a simple, clear, and concise manner, the elementary theories of Philosophy, but in vain,—the books I bought were not only miles beyond my comprehension, but the language used was so confusing that I as really worse off than before. Here again my dear Goetze came

to my aid in giving me a few clear ideas on this subject, and it was these notes and hints that I took as the fundamental basis of my book when, three months ago, I decided to write it.

So much for the origin! Now for my purpose! I have written this book *not* for scholars (I could not presume that far, not being one myself) but for those who in some cases would be glad to, and in *all* cases should, have some notions on so important a subject as Philosophy. This is nothing more than a school book, a primer, or the A. B. C. of Philosophy.

I have tried in the "Introductory Notes" to make all the different divisions and sub divisions, as clear as possible; and I think that the table will make the relative positions of the theories involved in them even more lucid. I have tried also to explain the differences and theories of the ancient and modern schools of Philosophy, and have named the individual philosophers and their principal teachings. This brings me to my second purpose, namely: a book of reference, limited, I grant, as I have not given

all the philosophers but only the more important ones, my prime object being to write a book for beginners.

I do not claim to have accomplished my task as well as it might have been done by someone more fitted for this kind of work, but I have not for a moment forgotten either the trouble I had when I first ventured to peep into Philosophy, nor my purpose of saving others of my own age the same perplexities. As I think I have attained my aim in that respect at least, I hope that my little book may fulfil its object.

A B C of Philosophy

CHAPTER I.

Introductory Notes.

The word *"Philosophy"* is of Greek derivation and originally denoted general theoretical knowledge in contrast to practical knowledge.

Philosophy is that general knowledge which tries to unite into one system all the results of the various sciences, and to raise the *manifoldness* of conception into a *single* idea, and the many ideas into a highest idea.

Philosophy explains away the reason of contradictions in science, and endeavors to remove them.

Philosophy consists of the same subjects as the other sciences, but the standpoint

from which it contemplates these subjects is different, the aim being to unite the various sciences into one.

From this last fact result three principal problems:

I. The problem of *"Metaphysics."*

II. The problem of the *"Theory of Understanding."*

III. The problem of *"Ethics."*

I. *Metaphysics* is the science which treats of Universal Principles. It treats of the Conception of Being, Becoming, Possibility, Reality and Necessity.

In their historical development these conceptions have necessarily overlapped one another; hence the metaphysical problem divides itself into:

(a) *The Ontological Problem.*

(b) *The Cosmological or Theological Problem.*

(a) The Ontological Problem can be expressed by the question: Wherein lies the nature of Reality?

There are as many metaphysical systems

as there are different answers to this question, the most important of them being:

Dualism, Monism, Materialism, Spiritualism or Idealism.

Dualism is that conception which takes for granted two kinds of substances, bodily and mental, extended and thinking.

Monism insists upon deriving Reality from *One* principle only, and of tracing the manifold forms of being back to a *single primitive form.* This result can be arrived at in two ways: Either the spiritual event reverts to the bodily (the occurrences in the consciousness are only the appearances of physical occurrences, and we arrive at *materialism),* or, the physical occurrence reverts to a mental event. The physical world (the five senses) is only a form of the mental occurrence. Consequently we arrive at *Spiritualism or Idealism.*

(b) The Cosmological or Theological Problem can be expressed by the question: What conception are we to have of the Universe and of its cause?

From the answers we have three princi-

pal theories: *Atomism, Theism, Pantheism.*

Atomism assumes that Reality is a chain of eternal uncreated atoms through whose mutual activity the world was evolved. From these *manifold atoms,* the many different forms of existence can be explained.

Theism declares that the world owes its existence to the definite plans of a creating God.

Pantheism identifies God and Nature in opposition to Theism, which postulates an Eternal Cause anterior to Nature which is produced from nothingness.

II. By *"Theory of Understanding"* we learn, in a wider sense, the genesis of ideas.

They belong to the most difficult undertakings of Philosophy. Their existence is abstract, which necessitates a remarkable ability in working with conceptions; and as these are quite dependent on the progress of the individual sciences, a general knowledge of each science is required.

To the question, as to the Nature of the Conception, the answer is given:

1st. By *Realism*: Understanding is the exact reproduction of Reality. We see things as they really are, and as they appear to be.

2nd. By *Idealism,* which asserts that to imagine and to be are totally different. Idealism springs from overrating the understanding which is given by Consciousness.

To the question, as to the origin of *Knowledge, Sensualism** or *Empiricism* gives the following answer:

All knowledge originates from internal or external perceptions; every effect that is beyond the scope of the senses should be rejected.

There are only bodily forces, effects, and substances. The faculty of Understanding in mankind is only a function of a bodily organ. *Rationalism* affirms that all ununderstanding originates from the Reason.

Empiricism endeavors to grasp all truths, through the "re-formation" of each perception of the senses. We distinguish:

*Sensualism is in Metaphysics that theory which bases all our mental acts and intellectual powers upon sensation,—sensationalism as opposed to intellectualism.

1. *Realistic Empiricism*: We know things to be what they are by perception.

2. *Idealistic Empiricism*: We know things to be what they are by perception, but we do not conceive a perfectly clear picture corresponding to the real object.

3. *Realistic Rationalism*: We know things to be what they are, but only through Reason.

4. *Idealistic Rationalism*: We see the world, the reality, through pure Reason, not as it really is but as we imagine it to be. The real substance of things cannot be understood.

III. *Ethics.*

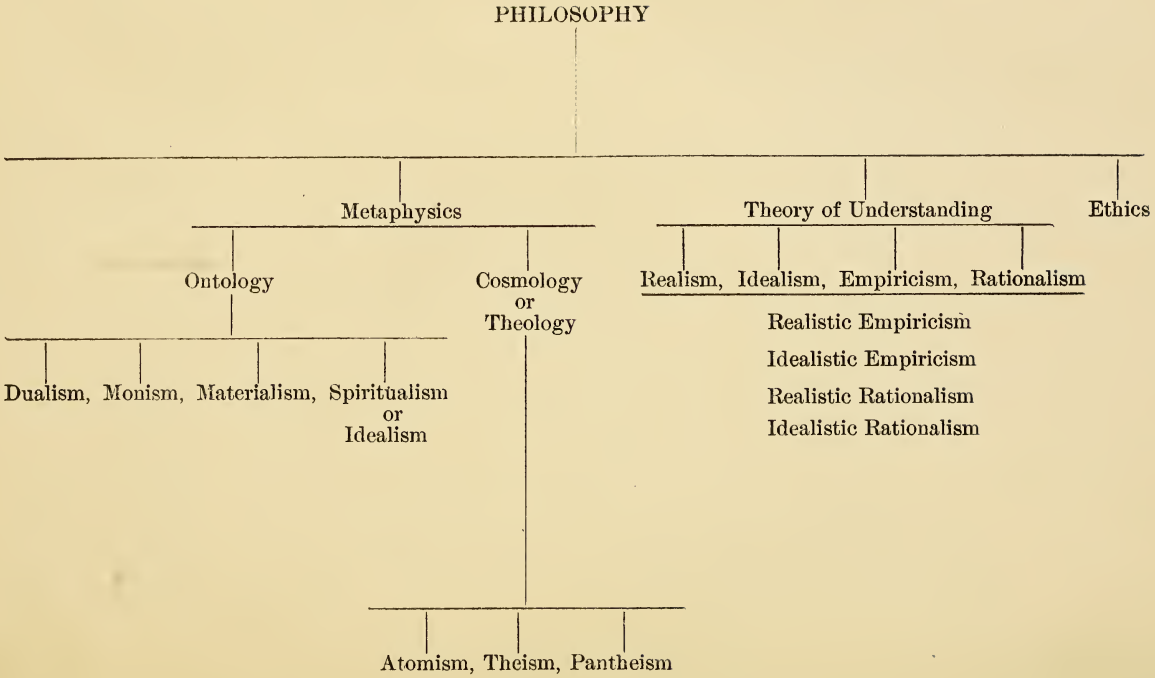
Besides Metaphysics and the Theory of Understanding, philosophy also treats of the Ethical problem. The first two questions are the foundation of the Ethical problem. They ask: What is good, and what is evil?

The answers which are given by Moral Philosophy can be divided into two principal groups, of which each has subdi-

visions but which all agree on the main point.

The first principal group consists of the moral philosophers, who teach an instinctive morality and who anticipate in man an inborn, immediate, moral consciousness.

To the second group belong those moral philosophers who deny this inborn conscience and who derive the conception of good and evil from the consequences which the circumstances bring forth. According to the first group we are virtuous because an inner conscience guides us; according to the second, virtue is the product of historical evolution, and we only acknowledge virtue because our well-being and that of our fellow creatures depend upon it.


PHILOSOPHY
Metaphysics
Theory of Understanding
Ethics
Ontology
Cosmology
or
Theology
Realism, Idealism, Empiricism, Rationalism
Realistic Empiricism
Idealistic Empiricism
Realistic Rationalism
Idealistic Rationalism
Dualism, Monism, Materialism, Spiritualism
or
Idealism
Atomism, Theism, Pantheism

PRE-SOCRATIC ERA.

CHAPTER II.

PHYSIOLOGISTS.

Thales, 640-550 B. C., of Miletus, is the father of Philosophy. It was he who first set aside the myths as to the creation of the Universe and laid the way for scientific procedure. He was celebrated for his astronomical and mathematical knowledge, as well as his political shrewdness and worldly wisdom.

A contemporary was *Anaximander* (abt. 611-547 B. C.), the inventor of the sun-dial. He believed in one substance, from which everything originated and then returned to the *Infinite;* the evolution of the world began with the separation of heat and cold. From heat and cold resulted moisture, and

from moisture earth. From moisture springs all life. His pupil—

Anaximenes (abt. 560-502 B. C.), enlarged upon his teachings. He thought the creation came through the dissolution and the condensation of air. Clouds, water, earth, stone are condensed air; fire is diluted air.

These three Ionic Philosophers are also called *Hylicists* because they claim *matter* as the fundamental element.

CHAPTER III.

PYTHAGOREANS AND ELEATICS.

Pythagoras (569-470 B. C.) was born in Sannos. When fifty years old he went to Southern Italy. Before that time he had been in Egypt. In Italy he founded a mystical religious society for moral purposes. He had great political influence and excited violent animosity, to which he succumbed six years later.

His theory:

Neither water nor air is the prime matter of Nature, but arithmetical proportion; the primitive element is *One.* This comprises everything, as it cannot be divided. There are even and uneven numbers; the even ones are limited numbers because they can be divided; the uneven ones are unlimited. To the uneven num-

bers belong "evil," to the limited "good." Evil has no hold; good is orderly.

Through this teaching the Pythagoreans hoped to bring harmony into the universe. Through these mathematical proportions the conformity of the manifoldness is supposed to have arisen.

The world is a gradation of harmonically ordered numbers. The Pythagoreans believed furthermore in ten spheres (worlds) which revolved around a central fire. From this central fire streams the force that maintains the Universe. Sun, moon, and stars move with stupendous velocity, making an enormous sound.* We cannot hear this music,* as we have not been accustomed to it from our birth.

The Pythagoreans held that number was of the greatest importance in the explanation of the world's mechanism, but they went too far in saying that *number* was the

*Goethe defines Pythagoras's Theory in the Prolog in Heaven of the first part of Faust, as follows:

Die Sonne tönt nach alter Weise,
In Brüdersphären Weltgesang,
Und ihre Vorgeschriebene Reise
Vollendet sie mit Donnergang.

Inner being of things. Numbers have often led to mystical interpretations.

The *Eleatic* School of Philosophy was founded by *Xenophanes* (570-466) about 540 B. C.

The gist of its teaching is that the Existence of things in themselves cannot be contemplated through the medium of our senses, but only by our powers of reflection and thought. "Sense gives only false appearances of non-being." In opposition to the manifold and ever-changing perception which our senses give us of the outside world, the Eleatics put forth the doctrine, "the *One* is God, self-existent, eternal and unchangeable." Consequently Xenophanes is the first Monotheist, as well as the first Sceptic.

Parmenides (about 518) is the most notable of the Eleatic philosophers. Having at first attached himself to the Pythagoreans, he derived the physical part of his system from them; but it is to Xenophanes that Parmenides was indebted for the theory of the *One* and the *Many*.

CHAPTER IV.

COSMOLOGISTS.

Heraclitus (*the obscure*) (about 535-475 B. C.) the founder of this school, taught as follows:

The world was not created either by the gods or by man. It has always existed and will always exist, like an eternal fire. From the fire evolved, through a cooling process, water; from water, earth; through reburning the earth becomes once more water, and this in its turn once again fire; there is an everlasting change. When fire transforms itself into water, and water into earth, condensation takes place; in the contrary process, dissolution.

Both transformations go hand in hand, one always supplementing the other. The primitive fire is "Zeus." The souls of mankind and of animals emanate from him.

In no part of the universe is there immutability; everything changes. *To Be* means to change; from this there develops the manifoldness of appearances. In the world — everlasting change — there exists perfect harmony, everything being ordained according to our wants by the orders and laws of the highest Wisdom. From this Heraclitus derives an ethical religious speculation, and declares that man can only be happy and contented when he subjects himself to necessity.

Anaxagoras (about 499-427 B. C.) was a pupil of Heraclitus. Only fragments of his writings on nature are still in existence.

He takes innumerable kinds of matter for granted. The motive power is Wisdom, which holds everything in its hands and governs perfectly the past, the present, and the future.

This Wisdom is in all plants, animals, and mankind, and acts as the living Soul.

CHAPTER V.

ATOMISTS.

Leucippus (about 500-400 B. C.) is the founder of this school. He teaches that all bodies consist of innumerable invisible and indivisible atoms, which, by their size and the way in which they are combined, form the substance of bodies.

Democritus (about 460-370 B. C.), his disciple, teaches that the qualities of bodies are simply semblances. Nothing is in itself bitter, sweet, cold, or warm. It only appears so, through the disposition called ties that are necessary to fill up space, viz.: size, appearance, place, and movement. All bodies consist of simple indivisible atoms, which are too small to be visible, and which can be distinguished only by their size, position, etc.

These atoms fill the cosmos, motion being the result of the weight of matter. The mass of atoms has a downward movement, the larger atoms being heavier than the smaller ones. They consequently move faster, and through collision bodies were formed. Fire also consists of atoms; they are to be found in all organic bodies, being specially numerous in the human soul. Death is caused by the escape of a large quantity of these atoms. Atoms also contain feeling, desire, thought, longing, and pain, the workings of the soul. Perception is caused by the outflow of atoms penetrating the sight and there encountering similar atoms.

Many of the theories of Democritus relate to worldly wisdom.

It is better for humanity that life should offer to the individual more pleasure than sorrow, and he who desires that this should be so, must have less care for the body than for the soul. Man can only find real happiness within himself. It does not consist of pleasures of sense, but in the contentment and peace of the heart and of the soul.

CHAPTER VI.

THE SOPHISTS.

Sophist was the name given to a group of men who lived in the Fifth Century B. C. and who, paid by the State, taught argumentation and oratory. They did not aim at a deep and thorough knowledge, but only at that superficial science and expertness which would bring them influence and riches. Their characteristic gifts were eloquence and other qualities which are necessary to play a part in public life. The three most important Sophists were:

Protagoras, Gorgias, Prodicus.

Their most important teaching is: that the qualities perceived in objects are not really their own, but only come to them through their relation to ourselves.

There can be no "self," the only existence being on the part of a perceiving *Subject.*

If an object appears to be one thing to one person and something different to another, that object *is* what it appears to be to each. The measure for all things is man. They transferred this view into the moral sphere, and so shifted the idea of good and evil, or in reality uprooted it.

Prodicus gave lectures on the choice of conduct in life, on the worth and proper disposition of wealth, on life and death.

The later Sophists were free-thinkers who undermined law and morals by raising the right of power to a law of nature, and by recommending an inconsiderate satisfying of every desire. Their strength was not positive knowledge, nor did their theories lead to any successful conclusions. It only consisted in the art of being able to speak well and fluently on a subject in which they were not well versed.

CHAPTER VII.

SOCRATES, 469-399 B. C.

Socrates differed from the *Sophists* inasmuch as he taught without being paid, in casual meetings with his pupils, putting questions, answering and unfolding them, and testing the results together with his pupils.

He wrote nothing down himself, and we know of him mainly through the writings of Xenophon and Plato.

His philosophy is purely ethical, the actions of man are determined by *good* or *evil;* it is only necessary to find the test stone of Truth. He started from the inductive method, *i. e.*, he began by affirming certain facts about a certain species, proceeding then, through contemplation, to a statement relating to the whole species.

In Socrates are to be seen the first beginnings of *Logic,* for he made use of definitions and proceeded by Induction. He saw in it the only way of arriving at virtue. Virtue is a science; anyone can be virtuous if he is taught to be so. There is but *one* Truth, consequently only *one* Virtue.

The task of "Ethics" is to demonstrate that Virtue which in itself contains all other virtues. Virtue is identical with the useful and the pleasant. Moral laws are of divine origin. One God, besides whom none other exists, is the originator of these laws. God is an invisible Spirit only to be recognized through his works.

Socrates did not pray for specified things, but for *good* in general. He was the first philosopher who paid for his opinions with his life. Four schools trace their origin back to Socrates; namely, the Megarian, the Cyrenaic, the Cynic, and the Platonic.

CHAPTER VIII.

THE MEGARIES.

Euclid of Megara was one of the most enthusiastic of Socrates' disciples. After the death of his master he retired to Megara, where he founded the Megarian School.

Euclid tried to combine the Eleatic conception of the *One* and *all* and the Socratic conception of Good by defining them to be the same thing. Thus proving that that which is not "Good" is non-existent.

THE CYRENAICS.

Aristippus, another of Socrates' disciples, was the founder of this school. Aristippus taught that the highest aim in life is happiness (not hemmed in by convention-

alities). Happiness—*i. e.,* pleasure—is ennobled and idealized enjoyment. To prove this theory it is necessary to ask "how intense a certain pleasure is, and what influence will it have with regard to the future." Culture and moderation are also necessary to intensify pleasure.

CYNICS.

Antisthenes (438-366 B. C.), the founder of the school of Cynics (the Greek Capucin monks), believed that he understood Socrates most thoroughly.

"Poverty, riches, honor, infamy, life and death, are perfectly indifferent to the wise. Virtue, which consists entirely in renunciation and self-control, suffices for absolute contentment."

The best known among the cynics is *Diogenes* (died 323 B. C.). His self-denial and indifference imposed on the crowd; he did not lay any stress upon knowledge and research.

The Cynics believed that the shortest road to Wisdom lay in trying to suppress

all pleasure; they eventually even went against the old religious conceptions and regulations, such, for instance, as marriage, as being originally in contradiction with Nature.

CHAPTER IX.

PLATO (the broad-shouldered one), 427-348 B. C.

Plato's writings have all been preserved. They are all written in dialogues, as he always used this form in teaching. In form and style they are worthy of the highest admiration.

In them he continued the teachings of his master, Socrates. Ideas are the principles of knowledge, the rules being our conceptions.

Conceptions alone are existing and lasting, while the world is material and changing. Knowledge begins with the idea that many single things which are alike can be put together, and from these there can be deduced a general result common to them

all. In this way an idea is born; this idea is eternally unalterable, even if the corresponding objects are variable. Above all things, ideas existed in our Souls before our birth; conceptions are *"a priore," i. e.,* born with us; not taken from our senses, but created by reason. The material perceptions only affect the appearance of conceptions which have lain dormant in our reason. Ideas are the prototype of things, and these again only the portrait of the ideas, because the Creator (Demiourgos) enforced his idea upon the raw matter. The highest conception is the idea of good, and this is God himself personified.

As regards this idea Plato did not go any deeper.

The world has to thank its existence to the Goodness of God. It contains something which does not come either from God or from ideas, and this is the unlimited and indeterminable in it.

The unlimited is the foundation of the world, therefore the world is not perfect and evil is ineradicable. Everything in the world is practically ordained and ruled

by a reasonable principle which Plato calls "the soul of the World."

Everything happens for certain purposes which we cannot always understand. Plato supposes the pre-existence of a soul which dwelt in heaven in immediate contact with ideas before birth. Therefore all knowledge is a "reminiscence" of that which has already been contemplated.

In ethics Plato agrees with Socrates that reasonable *Will* is Virtue; an irrational life is immoral. All inclinations and actions in life are decided by judgment; all bad actions are mistakes. No one commits evil of his own free will, and virtue accompanies knowledge and goodness. Virtue is egotism; we must conform to it for its own sake. There is but *one* Virtue which is divided into four cardinal virtues: Wisdom, courage, moderation, and justice. Only those who, aiming for Morality, try to find the greatest virtue, are the true philosophers, the kingly "natures, to whom the ruling of souls should belong." After death, their souls go to a place of recompense, while the wicked souls go to a place of

punishment, there to remain a thousand years and afterwards to select a new existence. They must wander through the bodies of plants and animals for the thousand years, to do penance for the wickedness committed.

A moral life can only be taught by the State. A man becomes greater in the State, as it really is the individual many times enlarged. The aim of the State is to secure the maximum of contentment and virtue in its subjects, as well as their education; in their common activity there must reign harmony and order. In the State every individual must sacrifice himself for the general good. Personal interests must give way. Private riches, family, up-bringing, and career must be sacrificed to the State if necessary.

Only philosophers or those taught by philosophers should be at the head of the State. Plato laid great stress on the culture of the sciences, and his political teachings have given rise to many "utopias," even to the present day. His philosophy is purely esthetic, his ideals being parallel to the ideals

of the Greek artists, for whom the ideas of beauty and of goodness are nearly related.

Platonism consists in thinking that the true existence of things is analogous to our highest ideals.

Plato founded an Academy which continued to exist long after his death. This was the cause of the founding of many others.

We divide them into: *"the old," "the middle,"* and the *"new academies,"* according to their different teachings. *Scepticism* became the teaching of the New School.

CHAPTER X.

ARISTOTLE OF STAGIRA, 385-322 B. C.

Aristotle's father was medical adviser to King Anigutas of Macedonia. At the age of seventeen he became a pupil of Plato, and studied under him for twenty years. In 342 B. C. he became the tutor of Alexander, afterwards the Great, who was fourteen years old at the time. In 335 B. C. he came to Athens and lectured on Philosphy in the Lyceum. He died at Chalcis in Euboea leaving about a thousand MSS.

Those published by himself have been lost, with the exception of a few fragments. His greatest merit in Philosophy is that he was the true founder of logical science. He gave us the material for logic, and to the present day hardly anything has been added to it.

His teaching: There are ten different expressions for the Existing, which are divided into the following parts:

1. Substance, example, man, horse.
2. Quantity, example, measure, weight.
3. Quality, example, black, soft.
4. Relation, example, half, larger.
5. Place, example, in the town.
6. Time, example, yesterday, to-morrow.
7. Position, example, standing, bending.
8. Condition, example, well, poor
9. Action, example, running, dancing.
10. Suffering, example, pain, joy.

These are the ten categories which denote neither Truth nor Error; they only acquire a real or an erroneous significance when the subject is united with the predicate, viz.: in pronouncing judgment upon things. The most important category is the substance, as without it the others cannot exist. Deducing one opinion from many others we arrive at a conclusion, which according to the certainty of the deduction becomes *apodictical, dialectical,* or *rhetorical.* A false conclusion Aristotle calls *sophism* or *fallacy.*

In his theological writing Aristotle turns against Plato's theory with scathing criticism. According to Aristotle, Plato gave no explicit reason for Existence. When he calls *Ideas* the origin of things and only admits that objects form part of the ideas, he falls into empty poetical expression. Aristotle distinguishes in matter *Substance* and *Form* through which Substance becomes a peculiar example of its class. He adds to these conceptions, purpose, aim, and reason.

Substance contains possibilities for everything.

Form makes the Substance real.

Matter endeavors to appear through the Form.

He explains the imperfection of the world by the struggle of matter not to become a perfect Form.

About God, Aristotle often contradicts himself. As the Propeller of the world God exists, and he is the Best Substance possible. His activity consists of:

Purpose. His mind is *Pure* thought, as He has Himself as object. Aristotle's concep-

tion of Heaven is a Special *Matter* and *Movement* (to which the Rotary motion belongs exclusively).

This motion is the simplest and the most perfect, as it always returns to the same starting-point.

The World (Universe) is round; the fixed stars are attached to a sphere and are of themselves incapable of motion, but are carried on by the other forces.

In the centre is the Earth, immovable. The Earth's centre is composed of hot molten matter. The outcome of the everlasting change with earthly elements may be said to consist in comets, winds, earthquakes, and minerals.

From the elements animal forms are derived—flesh and bone. Everywhere there exists *Relative purpose.* The Purpose rules the whole of organic Nature; e. g.: Every organ of the body is made to fulfil a certain function.

The Soul is the complex form of an organic body; it is the formal reason of the living body, as it is *Life,* and through life the body exists. There are five grades of

souls (the soul as a life-giver): *Nourishment, movement, propagation, striving, feeling and thinking.*

Compared with Plato, Aristotle gives to Ethics a much lower place. Good consists of perfect happiness, and this again exists for every individual in living the life which pleases himself. The unhindered and perfect activity of a man's powers is the greatest good.

The Best in man is that perfect achievement of the work which is given him as a reasonable individual; to him alone belongs the activity of reason (or mind).

Everyone is predisposed to Virtue. Real moral actions are the right things to do. Courage is the true medium between cowardice and recklessness.

Justice is the most perfect virtue, because the individual must forget Self and consider others. To Aristotle knowledge and understanding are higher than the eternal virtues because they contain *Truth,* the greatest of all virtues; and since the greatest happiness lies in purely mental activity, the activity of God consists in *Pure*

Thought. The measure of human virtue is the State. The foundation is the Family. All governments are good when they aim at the general good; all those are bad which keep in view only the interests of the rulers.

Good Governments are a Monarchy, or an Aristocracy; bad Governments are a Tyranny or a Democracy.

Education is the duty of the State and must be alike for its subjects.

What Aristotle did for all branches of Philosophy stands unique in the history of science. He not only touched upon every subject, but also matured and completed every one of the branches which he undertook. His ideas are gigantic; in every branch of science there is perfect equality.

His philosophy was renowned, but found few disciples and little appreciation. In all his mental workings he tries to make use of all the experience which he acquired during his life. He has been called the greatest "Polyhistor" of ancient times, because no one has ever been able to go so deeply into all branches of science.

PART II.

CHAPTER XI.

PHILOSOPHY AFTER ARISTOTLE.

STOICS.

Zeno (died about 264 B. C.) founded a school in the Stoa (the "Painted Porch" in the Agora at Athens). He was a pupil of the cynic Crates and taught for about fifty years, dying by starving himself to death.

Of the later stoics the most important are *Panetius, Posidamius, Seneca* (the tutor of Nero), *Epictetus* (a slave of Nero) who was freed and taught Philosophy, and lastly the *Emperor Marcus Aurelius Antoninus.*

The greatest work of the Stoic school consists in the basing of Morals on an independent discipline.

In sharp contrast to the older code of morals, it built up on the the old system a new, independent, and worthier morality. With the Stoics, actions, wisdom, and virtue are one. All reason, all virtue, are founded on understanding, which is not only pure theory but which necessitates a penetrating personality.

Philosophy, which to the Stoics is identical with virtue, must rule life. We must not grieve over the decrees of fate or over the sorrows of a friend, but must try to help immediately by actions instead of mere sympathy with their sorrow. We are here not to pity, but to help with all the strength of our personality. Man must rule the world with all its unhappiness and imperfections, not so that he may become ruler of the world, but that he may be independent of it. Not the deeds, but the intentions, are good or evil. Moral good is placed by the Stoics on a higher basis than any other virtue. There is no compromise between good and evil.

Marcus Aurelius especially emphasizes the importance of brotherly ties between

all nations. It is he who first founded the idea of love of humanity. The world is the general *Fatherland* of all nations; as children of one father, the different nations should help and love one another.

The philosophy of the Stoics had great influence on social life and in humanizing the lowest classes (the slaves were treated better, the poor better cared for, and government hospitals date from this period), and the foundation was laid for the political rights of the people.

The teachings of the *Stoa* are the oldest form of cosmopolitanism.

CHAPTER XII.

EPICUREANS.

Founded by

Epicurus (345-275 B. C.). His most important disciple was the Roman poet *Lucretius* (90-55 B. C.).

The Epicureans contemplate life from its practical side. Only those things are worth aiming at, which bring forth in us feelings of pleasure, and contentment.

Philosophy has to find out how we can acquire the greatest happiness, not blindly but with an eye to the consequences; man must strive not directly for the actual pleasure, but to escape pain and sorrow.

The Epicurean conception of life does not occupy itself with the origin of the Universe, but tries to eliminate all hindrances

to the comfort of life. Life after death is an absolute myth, as is also the fear of death.

Whether gods exist or not is a matter of absolute indifference. It is sufficient for us to know that they do not trouble themselves about us; the Epicureans try to free the individual from wickedness.

The State does not concern them as long as it does its duty in protecting the individual.

The institution of marriage is worthless. Free intercourse, such as friendship and free love, ought to be encouraged. The wise live so that they feel themselves gods among the people. *Epicurus* tried to ennoble the conceptions of pleasure, but knew nothing of a higher destiny.

CHAPTER XIII.

SCEPTICS.

The founder was

Pyrrho of Elis (360-270 B. C.), and his disciple was *Timon* (230 B. C.).

While comparing earlier philosophical schools, Pyrrho came to the conclusion that Sophistry was worthless. As nothing is in itself beautiful, ugly, good, or evil, so there exists no real Truth. Only through subjective opinion, habit, and custom do things acquire their qualities; in themselves they are nothing. We may not affirm anything, we can only say it appears so.

The wise man must not judge; hereby he arrives at contentment, and nothing to him seems absolutely worth having, as all worth

is relative. Of the latter sceptics the best known is the doctor:

Sextus Empiricus (about 200 A. D.).

He disbelieves every science and mental and material understanding. According to him man should be led in practical life by the general rules which have come into practice through the observation of the continuity of appearances. He must not allow himself to believe in the certainty of such rules beyond their practical application.

The sceptics were of little value, as they only undermined dogmatism by their everlasting doubt and so contributed to the founding of new systems.

CHAPTER XIV.

MYSTICS.

The Mystics wanted to found Philosophy on the basis of historical religion.

Philo of Alexandria (30 B. C.-50 A. D.), a Jew, amalgamated Platonism with the Mosaic religion, by allegorical interpretations of the Old Testament and by raising the Jewish conceptions to a higher sphere. God is invisible; between God and the world there exists a Central Being called *Logos* (the word of God).

This Logos is the eldest son of God, the World the youngest. Greatest happiness is the ecstasy in the contemplation of God, who is omnipresent, everywhere and nowhere. His strength permeates the world. He did not create the world from nothing, but from pre-existing matter.

PART III.

CHAPTER XV.

NEO-PLATONISM.

Founded by

Saccas (355 A. D.), who places the teachings of the heathen philosophers as a barrier against Christianity. His disciple:

Plotinus (205-270 A. D.), tries through brooding over the Divine and human nature to arrive at some definite conclusion, and develops within himself the philosophical mysticism of antiquity.

His teaching: The existence of the world is nothing but the everlasting overflow of the bounty of the Creator. Reason, the soul of the world, the strength of nature; everything, in fact, owes its existence

to this overflow. Nature lives. Heaven and the stars also have souls.

The soul of humanity came forth out of pre-existence, enveloped itself in an earthly body and fights for life after death and soul-wandering.

Proclos (412-485 A. D.) was the last who clung to the decadent pagans; persecuted and looked down upon, he still continued to pray to his gods. He was exceedingly learned, perfect in his mode of life, and jealous for the old traditions.

This Neo-Platonism spread as far as the modern Greek language. The Athenian school of Neo-Platonism continued to exist until 529 A. D. In this year the edict of Justinian forbade philosophical teaching and here ends the history of *Greek* Philosophy.

PART IV.

CHAPTER XVI.

CHRISTIAN PHILOSOPHY.

Greek philosophy in its later developments shows an inclination to that conception which in a fantastic and mystical way recognizes the principles of existence in a single divine Creator.

This can be explained by the fact that at that time all moral and political ties were loosened, and a dissolving process took place. The best thinkers turned from the outer world and communed with themselves.

A religious streak entered philosophy, the beginning of which we find in the

GNOSTICS.

Gnosis means accepting the Gospels by intellectual comprehension rather than by a blind act of faith. Gnostics were those who not only believed but also wanted to found the *Faith* on a scientific basis.

The best known are:

Basilides (100-150 A. D.).

Clement of Alexandria (150-211 A. D.).

Origines (185-254 A. D.).

CHAPTER XVII.

SCHOLASTICS.

The Scholastics try to unite Faith and Science, inasmuch as they try to systematize, to comprehend, and to demonstrate Theology according to ancient Philosophy.

Anselm, Archbishop of Canterbury (1033-1109 A. D.), who, like Plato, affirms that reality consists of ideas, and that these existed before anything else.

From this theory spring two systems: *Realism* (Anselm theory), *Nominalism* (the idea is but a name).

Abelard (1079-1143 A. D.). He did not set aside faith nor the authority of the Church, but he only placed them in the background, and tried to understand and investigate everything. He insisted on not making any difference between the Chris-

tian and the pagan religions, and so came into conflict with the Church.

Petrus Lombardus (died 1160 A. D.), studied first in Bologna and then in Paris, where he settled, becoming not only one of the most famous teachers of Theology, but also Bishop of Paris in 1159. His great work is known as "Sentiarum libri quatuor."

Dogmatics, in this work, appear for the first time as a consequent systematic entirety. The contents are the theorems of the Fathers of the Church, which through refutation of the different objections becomes scientifically based.

These "Sentences" became so famous that not only was Lombardus called "Magister Sententiarum," but they also became for centuries the foundation of all theological studies.

Albertus Magnus (1193-1280 A. D.). To him the teachings of Aristotle are the fundamental notions of a philosophical creed. Philosophy is to Theology as science is to the Kingdom of God.

Both originate from Godly understanding. The revelation of God is apparent in two ways. *Reason* and *Supernatural Enlightenment.*

From *Reason* the philosopher takes his matter, while the theologian bases his upon Supernaturalism; between them there must exist no contradiction; the first being less important than the second.

Thomas Aquinas (1225-1325 A. D.), the disciple of Albertus Magnus, continues to develop this idea.

In contrast to the *Scholastics* there arose the mystical speculators, who, although they threw some fresh light upon their subject, also led the way to many erroneous ideas. (Eckart, Tauler Suso.)

BOOK II.

BOOK II.

TRANSITION PERIOD.

CHAPTER I.

RENAISSANCE.

The second half of the 15th Century and the beginning of the 16th were for Europe a period of transition (Renaissance).

In philosophy this period endeavors to give to the Scholastics new principles.

A prominent and picturesque figure of the period shines *Giordano Bruno from Nola* (1550-1600 A. D.). After an unhappy life of hardships in Geneva, Paris, and London, he was imprisoned in Venice by the Inquisition in 1592 and burnt in Rome in 1600. His principal work, "*Della Causa*

Principio et Uno," renews a poetic pantheism. There are two principal causes, *matter* and *form,* of which the former is eternal; it is realized by form, which, however, appertains to it. All forms are cast in one original form, and this is the Soul of the world. It enfolds itself into the Universe. All things are but one substance, which always remains the same. Above the world stands God, the inexpressible and incomprehensible One, who is the Founder of all things, and to whom the Soul of the World is but a shadow. Philosophy cannot raise itself to the level of His Knowledge. Birth is but the extension of the substance from its centre. The soul is a monad, one of those innumerable appearances of form. After death it returns to its centre, but no monad dies, as nothing in nature is lost, and everything is in a continual state of transformation.

Michel de Montaigne (1533-1652) was also a renovator of ancient conceptions. He was neither a scholar nor a philosopher, but his essays are interesting and worthy of being read. He treats of all life's ques-

tions with the reasoning of a cultivated man of the world.

Reason is a weak and poor thing; to claim to have positive knowledge is arrogance, because we cannot prove the conformity of our conceptions.

To prove this we should possess a knowledge of things independent of any illusions of the senses, which is impossible.

Man boasts of his freedom, but the proof that he really is free is trifling.

Jacob Behmen, a shoemaker (a fact that would seem to prove that the desire for knowledge and new conceptions had permeated all classes), was a Christian scholar, who absorbed himself in the Bible and in a few mystical writings, and then published a book of his own called "Aurora," or the Dawn. He was persecuted and forbidden to write, by the Church.

CHAPTER II.

THE MODERN ERA IN PHILOSOPHY.

Begins with

Lord Bacon (1561-1626), Lord High Chancellor of James I. Among his chief works are "The Advancement of Learning," "De Dignitate et augmentes scientiarum," and the "Novum Organum."

In the last he endeavors to renovate science; and for this purpose he made a genealogical tree of science. There are four different falsifications of the conceptions of nature. To apply the inductive method to the sciences we must trace back our experience to natural philosophy and clean the senses from all idols, or in other words, we must get over all preconceived opinions, traditions, fallacious illusions, and concep-

tions. Man is but a link of the great All. This great All, so Bacon claims, is Nature, in which all reality is contained; all our conceptions are derived from this. Man must once again have confidence in his power of comprehension; gifts which in themselves are small and worthless can become great when used in an orderly and right manner.

To Bacon the idea of the workings of the science of Nature prevails above all other conceptions of life. It is to him that we mostly owe independent and individual experimenting in science. He is easily understood and interesting; examples and metaphors have greatly helped in the change of the mode of thought which took place during this period. His researches had no relation to religion, as religion does not allow any other but a religious point of view. His principal merit can be attributed to the strength and clearness of scientifically formulated aims, which he gave to philosophy.

Thomas Hobbes (1588-1679) was at one time amanuensis to Lord Bacon. He was

condemned by the Clergy because of the atheistic tendency of his teaching. He demands absolute separation of Religion and Philosophy. He distinguishes natural and artificial bodies, through which his philosophy divides itself into a natural philosophy, and a philosophy of Government. In his ideas on *Ethics* and *Politics,* he writes the celebrated saying: Humanity found itself at war with Nature all against all, for the first law of nature is self-preservation. Every man has the right to satisfy egotism. To end this everlasting war a treaty was agreed upon, and out of this arose the modern State, which has become the arbitrary product of mankind. Laws are made to terrorize mankind; what the State decrees to be *good,* is *good.* The ruler should be able to dispose of the possessions and activities of the subject.

CHAPTER III.

RATIONALISM.

Rene Descartes (Latinized *Carthesius*) (1596-1650). Among his works are *"Discours de la Methode," "Meditationes de Prima Philosophia," "Principia Philosophiae."* He was also famous as a practical mathematician and physicist. It was Descartes who founded analytical geometry; and he also discovered many important laws of Optics.

He begins with the ground of doubt, which he derives from the illusion of the senses.

That he, the doubter, exists, he doubts not, and from this he derives his first affirmation: *Cogito, ergo sum.* (Je pense, donc j'existe; I think, therefore I exist.)

This sentence is the criterion with which he sets to work at conceptions. He dis-

tinguishes inborn, acquired, and self-made conceptions (those which come from the soul), and fantastic perceptions of the senses.

The clearest conception is the idea of God as this idea is our original property, *i. e.,* inborn. That God exists is not difficult to affirm, as it is proved by reality.

To the Being of God belongs *Truth;* hence everything that one clearly acknowledges can confidently be taken for granted; therefore bodies are real, and only the qualities are of a subjective nature. The nature of bodies consists in extension, the primary cause of this movement being God. During creation God gave to Nature a certain amount of tranquility and movement.

The nature of the Soul consists of thought, without which the Soul cannot exist, and which is not even interrupted by sleep. Descartes cannot explain how the body and the soul influence each other; God created both substances and gave to them an inner communion, so that they influence one another. Through the pineal gland the soul governs the movements of the body.

The Cartesian did not occupy himself much with Morality. To him virtue is that power and *will of our Soul* which makes us do that which we think. Everything depends upon our personal approving of things. The human *Will* is free, and can affirm and deny at pleasure; judgment is also a matter of will, but the blame of an erroneous judgment reverts to oneself. Our *Reason* is limited, but in contrast our Will is great. An erroneous judgment is carelessness, for which we can neither make our God nor our nature responsible. In our Will lies the possibility of erring, and this is to be avoided. Among the pupils of Descartes may be mentioned *Nicolas Malebranche* (1638-1715), a Catholic priest. He enlarged upon the teachings of Descartes, and the absolute separation of body and soul. They cannot influence one another, and when we think we feel an influence, it is not direct, but God intervenes and accomplishes it.

God is not always active, but His laws become effectual when the conditions are ready. God, as the Creator of laws (Na-

ture), is the Creator of all bodily and mental phenomena. Everything that happens is God's doing. Through Him Malebranche endeavors to explain the whole mechanism of the world. In morals Malebranche takes a high place; according to him virtue consists of the moral conception and fulfilment of our duties. In acting, we must only obey duty; therefore he is one of the precursors of Immanuel Kant.

CHAPTER IV.

CONTINUATION OF THE CARTESIAN SCHOOL.

Spinoza (1632-1677). Benedictus (Baruch) de Spinoza was one of the greatest thinkers that the world has seen. He had great influence upon modern thought.

His character was philanthropic and sober; he devoted himself to philosophy, hoping that it would fill his life. After experiencing that the aims after which humanity strive are worthless and vain, he made up his mind to seek for something which would be of real value and in which the soul could have a part, a *Something* which could give the greatest happiness.

The greatest happiness can only be attained by the highest perfection; all sci-

ences are but means to this end. In the perfection of the powers of understanding consists the happiness of mankind.

Spinoza published two works, one of which was an exposition of a Cartesian Work. Only after his death did his most important work, *"Ethica Ordine Geometrico demonstrata,"* appear.

Spinoza's theory is that substance is the foundation of all things, everlasting, and although all things depend upon it, it is in itself independent.

Substance and cause are identical. The cause of all things is to be called God; God, not a personal Spirit, but the Reality of all things. He is the evolving Nature, not the transcendental Creator. He is the only Nature identical with substance. Substance is not only active through the mere fact of its existence, but also by its attributes. These are the realities which reason recognizes in substance: A substance has as many attributes in proportion to the amount of reality it possesses. God the Eternal Substance, whose reality is infinite, possesses the greatest number of attributes.

Of these innumerable qualities, man only recognizes those which he feels within himself.

Thought and Extension: God is a thinking and an extending *Being.* In this theory Spinoza absolutely opposes the theories of Descartes, as extension contains divisibility, which is imperfect, and which, therefore, God cannot possess.

We have three different kinds of understanding:

The *Imaginative perceptions.*

Reason.

Immediate conceptions.

In the moral contemplation of mankind Spinoza begins with the material side. Man is a machine, in which everything occurs (through necessity); he is a sum of emotions through which he is made independent of all other causes. One emotion can only be effaced by another.

The strongest of all is Self-preservation. Man can rid himself of all unpleasant emotions by *Reason.* As soon as he can make for himself an absolutely plain and clear idea of a passion it no longer is a passion.

The more independent our conceptions of outward expressions are, the stronger is our Spirit. It must elevate our souls, as it delivers us from all passions.

Spinoza by his definitions of the emotions did a great service to physiology. His moral teachings are intellectual, viz.: virtue depends on understanding (Socrates), and is naturalistic, *i. e.,* a necessary consequence of human nature, a product of circumstances. Good and evil are but relative conceptions. Not a reality in the objects themselves, but only affecting them through comparison. Good is that which makes us perfect. The highest virtue is to acknowledge and to love God; not the recompense, but virtue for itself, is complete happiness.

Spinoza's greatness consists in the immense energy with which he weaves the manifold threads of his philosophical theory into a tissue and in strict accuracy.

CHAPTER V.

PHILOSOPHY IN ENGLAND.

John Locke was born at Wrington, near Bristol, in 1632, and died in 1714. He studied medicine, literature, and the Cartesian philosophy at Christ Church, Oxford.

Having been a great friend of the first Earl of Shaftesbury (grandfather of the philosopher), he had much influence on the education of the Earl's grandchild.

When Shaftesbury fell out with James II and had to flee the country, Locke followed him. On the accession of William of Orange, he became Commissioner of Appeals.

Already in 1667 Locke had written his first "Letter concerning Toleration"; this was followed in 1690 by the Second Letter

concerning Toleration, and in 1692 by a third. Death overtook him while he was finishing the fourth.

In these four letters, Locke declares that unrestricted and equal tolerance of all opinions and every religion is a necessary right.

Not only should members of all Christian sects freely exercise their rights, but the profession even of the Jewish, Mohammedan, or any Pagan religion should not expose a man to the loss of the rights of citizenship.

Through these letters Locke takes a foremost place among the religious free thinkers of England.

What has won a name for him in the history of Philosophy is the "Essay concerning Human Understanding" (1689-1690), which makes him a precursor of Immanuel Kant. It also started the controversy between the Empirical system of the eighteenth century in England, Germany, and France, and the Aristotelian Scholasticism of the Middle Ages and the Cartesianism of his own times, which ended in the Victory of Empiricism.

Among other things, Locke also wrote "Thoughts on Education." He died at Oates (Essex), where Lady Masham was educating her son according to his ideas.

Sir Isaac Newton (1643-1727), was a famous natural philosopher. He attended a grammar school at Grantham, matriculated at Trinity College, Cambridge, 1661, and became B.A. in 1665. He was absent from Cambridge during the plague in 1665-66. He discovered the "binomial theorem," the differential Calculus and the integral Calculus, computed the art of Hyperbola, and conceived the idea of universal gravitation. In other words, Newton is the founder of physical astronomy. Following Descartes and Keppler, he laid down the axiom of the binomial theorem; and he was really one of the most admired mathematical geniuses of his time.

In 1667 he became fellow of Trinity College, and turned his attention to optics and made a reflecting telescope. He became Lucasian professor in 1669. His second reflecting telescope was sent to the Royal So-

ciety in 1671. He was made F.R.S. in 1672, and became President in 1705.

The idea of universal gravitation had presented itself to his mind in 1665 through the falling of an apple. In 1680 he discovered how to calculate the orbit of a body moving under the influence of a central force, but published no account of these discoveries, as he was unable to solve the question of the mutual attraction of two spheres which he gives us in his first two books, "De motu," and "Philosophiæ naturalis, Principia Mathematica." Other great works are: "Optics, or a Treatise of the reflexions, refractions and inflections, and colours of light," a discourse on the analysis of *White* sunlight into various colored rays through the prism; "Arithmetica Universalis;" and the "Analysis per acquatones Numero terminorum infinitas."

These works revolutionized all the existing theories of his time.

Anthony Ashley Cooper, 3rd Earl of Shaftesbury (born in London in 1671, died in Naples 1713), was brought up according to the ideas of John Locke. When nineteen

years of age, he traveled on the Continent, especially in Holland and Italy. In Holland he made the acquaintance of Bayle (the well-known philosopher).

"The Letters to a Young Man at the University," written in the years 1706-10, only appeared after his death in 1713. In 1711 he published a collection of his writings under the title of "Characteristics of Men, Manners, Opinions and Times."

Shaftesbury distinguishes three kinds of affections: 1. Natural or brotherly affections, which aim at the general good, and which drive us sometimes even to sacrifice. 2. What Shaftesbury calls *Self-affection,* that is, desire for our personal good. 3. Those unnatural affections which lead neither to public nor to private good.

Only through *Piety* can absolute Virtue be reached, although we must in ourselves be good to understand even in the smallest degree the goodness of God. Virtue must be founded absolutely on itself; no occurrences, habit, fantasy, or will-power, not even God, can give it to us.

Shaftesbury's writings greatly influenced some of the best-known thinkers of the eighteenth century, among whom were Voltaire, Diderot, Leibnitz, and Herder.

David Hume (born in Edinburgh 1711, died 1776). He studied Jurisprudence at the Edinburgh University. In 1734 he went to France, where he stayed eight years, and brought back his first book, *"Treatise upon Human Nature."* He then published in 1741 his Essays: *Moral, Political,* and *Literary,* followed by *"A Dissertation on the Passions," "An Inquiry concerning the Principles of Morals."* The third volume consisted of a remodelling of his first treatise, while a fourth volume, *"The Natural History of Religion,"* terminated his collection of essays.

In 1751, having returned to Edinburgh after a few years of travel on the Continent as Secretary to Gen. Sinclair, he began to write his *"History of England from the Roman Invasion to the Revolution in 1688."* By the keenness of his insight, the absolute justice and the non-partisanship of his

judgment, Hume became one of the greatest historians of his period.

In 1763 he followed the Marquis of Hartford as Secretary to Paris, where his arrival caused much excitement, and where he became acquainted with all the great men, Diderot, d'Alembert, Turgot, and even with the dreamer, J. J. Rousseau.

In 1767, Hume retired to Edinburgh, where he died in 1776. After his death his *"Dialogues concerning Natural Religion," "Essays on Suicide and the Immortality of the Soul,"* were published.

Hume takes the Bacon-Locke Empiricism as the starting point, and tries to make a thorough experiment as to Human strength. He also tries to find the limits of our understanding. According to him, all our Conceptions are partly Impressions; *i. e.*, impressions of our senses, ideas, and perceptions, being but copies of our Impressions, are consequently less strong and vivid. In religious subjects there only exists one *Truth,* but no knowledge, although religion has developed itself from a psychological necessity.

Hume places Ethics rather on a basis of social Virtues, such as well-wishing, fairness, etc., than on self-interested qualities.

The most natural and moral feeling of all is that of *Sympathy,* participation in the pleasures and sorrows of others. Hume's influence was very great, not only in England, but also in Germany, where he especially attracted the attention of Kant.

CHAPTER VI.

PHILOSOPHY IN FRANCE.

The eighteenth century, enlightened as it was, did but little for Philosophy, but the few writings of that time became so popular that they greatly influenced the whole train of the thought of the period. The French developed Locke's theories to the point of empiricism and materialism.

Baron de la Brede et de Montesquieu (1689-1755) propagated Locke's theory of the Constitutional Monarchy in his *"Esprit des lois."* He examined the foundations and the guarantee of political freedom. Laws must be adapted to the individual Natures of the Nations. Political freedom means that man can do that which he ought to do. Judicial power should be absolutely independent of the executive and legislative power.

Jean Francois Arouet de Voltaire (1694-1778) owes his great influence to the fact that he envelops his teachings in wit and humor, and was an opponent of the Church and of Civil despotism.

In spite of his being a free thinker, he affirms that the belief in a requiting and punishing God is a necessary mainstay of moral order.

Jean Jacques Rousseau (1712-1778). His principal works in philosophy are: *"Le Contrat Social"* and *"Emile."*

He thinks that the ideal constitution for a State is a democracy allowing the greatest possible freedom and equality to all.

The material well being of the people is the highest aim. Inequality of position is evolved through the civilization called forth by Art and Science. This is the greatest evil and it must be eradicated. Humanity, to become once more content, must return to its primitive state.

In *"Emile,"* he lays the foundation of an education based on simplicity.

Etienne Bonnet de Condillac (1715-1780). In his chief work *"Traite des Sen-*

sations" (The Perceptions of the Senses) de Condillac claims that sensation is the source of our conceptions. All motives of will depend upon the sensation of the senses. Metaphysics do not give us any solution as to the existence of things. We cannot create any substance, but we can create qualities. These do not exist outside ourselves, but only modify our sensations. Not the existence of things but our own existence is to be found in the qualities we give the objects.

Claude Adrien Helvetius (1715-1771) agrees with Condillac. His most important work, *"De l'Esprit,"* was much read and admired during his lifetime. He says that metaphysical investigations are useless, as we have no real knowledge. He occupied himself mostly with practical questions.

The behavior of a person is defined by his passions, which all find their source in the love of sensuous pleasures. The laws of Society should be so ordained that the personal advantage of the individual should go towards the general good, and thus in the end benefit the individual.

Virtue consists in the abnegation of love for the general good. It is absurd to ask of mankind to do good for the sake of goodness alone.

Paul Heinrich Dietrich Baron v. Holbach (1723-1789) was born at Heidelsheim, but lived most of his life in Paris. It was here he published under a pseudonym *"Le Systeme de la Nature."* Matter is not a mass of dead or passive substance, movement is not given to it by an outward cause, but is an immediate and innate energy thereof. Outside the usual laws of movement appertaining to the original parts of matter, there are also special laws for every different sort of matter. Some matter possesses the faculty of uniting itself, while other kinds are unable to do so.

From this is derived what is called in physics affinity and relation, attraction and repulsion. The moralists in the world call this, love, hatred, friendship, and enmity. In the manifoldness of matter and of movement Nature becomes an active and living *Whole,* whose parts—although unconsciously—necessarily unite, to keep up activity

and life. Man is not a complex being; thinking and willing are but modifications of the brain. Religion owes creation to the suffering and the ignorance of mankind. Only he is virtuous whose activity aims at the good of humanity, only he is wicked whose thought and activity aims at harming his fellow creatures. Just as the Universe is founded upon the necessity or the everlasting relation of things, so on this also is based Morality. Virtue is its own reward, the really virtuous man is content with the inner consciousness of well doing. In time of misadventure, he finds a support within himself. He is aware of his dignity and consoles himself with the thought of the justice of his cause. These supports are wanting to the wicked. The teachings of French Philosophy were propagated by popular writings through the whole of French Society. Theatres, Taverns and Salons were the schools where they were imbibed.

Eighteen years after the death of Holbach, the new teaching set up its throne in the streets and armed the masses.

CHAPTER VII.

PHILOSOPHY IN GERMANY.

Leibnitz (1646-1716).

While in England and France the new philosophical theories had begun to flourish, in Germany all scientific life was crushed by the thirty years war. Only very slowly could a revival of philosophy take place.

One of the best known philosophers of the seventeenth century was Leibnitz. He tried to formulate a combined philosophy, *i. e.,* he tried to link scholastics and Aristotelianism to the new theories, speculation to scientific evolution, and science to Christianity. He gives a new meaning to the word *Substance,* defining it as a simple being, having originally an individual power, and being self-sufficing and an epi-

tome of the Universe. All bodily and mental phenomena can be traced back to the *single substance.*

Monads are mirrors of the Universe. The most perfect monad is God, his power and activity being unlimited. The harmonizing activity of body and soul he explains as follows: The body and soul each has its own laws, both agreeing on account of a pre-established harmony. The soul acts for the final, the body for mechanical causes, both harmonizing. In one of his poorest works Leibnitz tries to justify the actions of God in reference to will.

He says that God created the most perfect world possible, the motive of creation being his unlimited goodness. Leibnitz's system caused great sensation and profoundly influenced the thought of that time, as he seemed to reconcile all opposites.

Christian von Wolff (1679-1754) renovated in an obscure manner the theories of Leibnitz. He takes his method from mathematics, beginning all his dissertations with definitions which he leads to the single proposition, whereby he treats the simplest

questions as fully as the most difficult. Wolff does not wish to go against experience and general comprehension; on the contrary, he only wishes to teach that which can be mathematically proved, and understood by everyone.

His *Ontology* treats of the fundamental conceptions of existence; this is followed by *Cosmology,* in which he treats of all moral conceptions; this again is followed by *Psychology,* which he treats of rationally, and he closes with *Theology.*

In ethics Wolff emphasizes *Reason* as the criterion of our actions. Unity is not dependent on the understanding of God, as virtue is given to mankind by nature. Wolff's philosophy is systematic and endeavors to become one with general culture. From this activity springs the German enlightened philosophy, which does not adhere to one system, but embraces all. Among the most popular of these philosophers are:

Moses Mendelssohn (1729-1786). Out of pure aversion to Spinoza he adheres to Judaism, which he rationalizes. In his writ-

ings he tries to establish the reality of Natural Religion and glorifies Judaism as its foundation. It was he who gave Lessing the model for his *Nathan der Weise,* which incorporates the type of modern humanitarian philosophy and Jewish Rationalism. From this popular philosophy rises:

Gotthold Ephraim Lessing (1729-1781), who tries to prove that the whole life of the soul of humanity is a development of the natural perfection in man and that the different religions are the steps made during the process of the civilizing of mankind.

Following these more critical than positive ideas of Lessing:

Johann Gottfried Herder (1744-1803), tries to prove that although poetry, philosophy and religion are different in themselves, they are all closely related developments of the ideals of humanity.

He also endeavors to understand history through philosophy, and it is especially in history that he wishes to apply his humanitarian ideals. These ideals are further enlarged upon by Goethe and Schiller.

CHAPTER VIII.

Immanuel Kant (1724-1804), the most important of modern philosophers was born in Konigsberg. He studied Theology, Mathematics, Physics, and Philosophy at the University of his native town where later on he became professor of Logic and Metaphysics.

Greatly influenced by the English philosophers Kant came to the conclusion that everything which had as yet been accomplished in Metaphysics was but vague conjecture, and therefore determined to fix all the principles which are independent of empiricism. This he accomplished in his masterpiece:

Die Kritik der Reinen Vernunft (Criticism of Pure Reason).

In this work Kant affirms that *Reason* alone can be made the basis for all critical

observation. His intention was to make an "Inventory" of everything which had been given to the world at every age of philosophical research, *i. e.,* everything that had been theoretically (metaphysics) accepted, practically (theory of knowledge) necessarily and esthetically (ethics) appreciated or rejected.

He therefore divides the conceptions into "a priori," analytical and "a posteriori," synthetical, conclusions.

Analytical conceptions (Urtheile) join the *subject* (*i. e.,* the inner consciousness) to the *object* (outer facts) through identity, which means, that the opinion is the same as the object. Ex.: The rose is red—the red could not exist without the rose, in fact is partly contained therein.

In Synthetical conclusions the predicate is independent or outside the range of the notion (*nota bene* the subject which covers the notion). In other words if I represent by predicate a different thing to that which is described by the subject or notion, the conclusion is a synthetical one, if on the other hand the predicate does *not*

go beyond the notion it becomes identified and consequently the conclusion is analytical.

Metaphysics only deal with synthetical conclusions which are "a priori," *i. e.,* independent of *Experience.*

The question then is: How can a synthetical "a priori" conclusion be arrived at, Metaphysics being of a transcendental nature? In Physics, however, "a priori" deductions become possible as they are based on *Evidence.*

From this principal question, three principal sub-questions ensue, viz:

I. How are pure mathematics possible?

(Ans. By transcendental Esthetics, *i. e.,* criticism of Empiricism.)

II. How do pure Physics become possible?

(The answer lies in transcendental analytics, *i. e.,* the Criticism of Reason.)

III. (a) How do Metaphysics become possible?

(The answer is to be found in transcendental Dialectics.)

(b) How are Metaphysics possible as a Science?

(The answer is to be found in transcendental Theory or Method teaching.)

I. *Pure Mathematics* are possible because there exist "a priori" self evident facts such as space and time.

II. *Pure Physics* are possible because there exist perfectly clear conceptions and fundamental principles in Reason.

III. (a) *Metaphysics* considered as the doctrine of the supernatural *were* possible, as there exist ideas which are beyond Experience, but

(b) *Metaphysics* can never become a science, as science can only exist when the facts of which it consists have been proved by *Experience.*

Therefore a purely *Metaphysical philosophy* is impossible, although a *Metaphysical philosophy of Nature* comprehending phenomena exists. To this is added a Metaphysical *Philosophy of Morals* which asks: What are we to do? What can or what

shall we hope for? To this Kant joins a *"Critique of the Will"* and a *"Critique of Religious Belief."*

I. According to Kant's transcendental estheticism the "a priori" conceptions Space and Time are the outcome of our intelligence, *i. e.,* we think them thus:

Space is the form under which alone outward contemplation becomes possible.

Time likewise does not exist in itself and yet does not appertain to the objects.—What they are in themselves we can never know, consequently space and time are only forms of *phenomena* not of *noumena,* things in themselves. In spite of this, transcendental Esthetics impress upon us that the conception of space and time have an *objective validity,* as according to *Experience* every object is subjected to Time and Space.

II. *Transcendental Analytics* give us the fundamental principles by which our intellect is able to grasp all existing facts. The central principle from which we derive the others is judgment.

Kant distinguishes:

Judgment of 'Quantity'
" " 'Quality'
" " 'Relation'
" " 'Modality', etc.

From these forms of judgment he derives a series of categories which relate to things of Experience, as only through these can the objects of Experience be meditated. In themselves they are but empty formulas; = Ex = Unity, possibility, necessity, etc.

From these categories, he further derives a series of conceptions. Ex.: By joining a series of observations, the result is Experience; by joining the cause and the *effect* we derive change or variation. If we do not join observations we can never have Experience, but only disconnected Perceptions.

III. *In Transcendental Dialectics* Kant tries to explain that Reason forms principles out of ideas and to our intelligence gives a firm basis. As soon, however, as Reason tries to turn these principles into practical Experience, we are liable to draw

false conclusions. Ex. It is a false conclusion that the soul is immortal. This affirmation is a Paralogium of physiology for which we have no proof one way or the other. Kant gives us a series of such theses and antitheses which can be affirmed and denied with equal right.

With reference to rational Theology, Kant proves that the idea of God is but the empty *Ideal* of *Pure Reason,* all proofs thereof being transient and unsatisfactory. The idea of a Highest Being only serves as a guide to our actions.

Ideas of God, Love, Freedom, etc., are only practical insomuch as we are inwardly and morally convinced of their necessity and reality.

The illusion of being able to base theoretically the Idea of Absolute Necessity has led to the erroneous view that Metaphysical philosophy is a theory of the Supernatural, but there exists a metaphysical philosophy of Ethics. These are treated of in the *"Critique of Practical Reason"* and in *"The Foundation of the Metaphysics of Ethics."*

Practical Reason according to Kant is that Force which differing from theoretical Reason *strives* and *acts*. There is a law of Reason which regulates our desires regardless of lust or personal advantage. He does not believe that the laws of morality are the condition of everlasting beatitude, nor that God can give it to us, but that it is a law contained in Reason.

The fundamental law, says Kant, is "Handele so dass die Maxime deines Willens, zugleich als Princip einer allgemeinen Gesetz zehung gelten konne (Act, in such manner that the maxims of your Will may be principles of general legislation.

In his work "The Metaphysical Beginnings of the Science of Laws," Kant treats of the philosophy of laws. "Alle menschen sollen frei sein im Handeln" (Every man should be free to act). The main question is: What consideration (forced on us by law) should we have towards one another in order that each may retain his freedom?

In legislation, Kant's models are, Montesquieu, Rousseau, and Locke. To him the Republic is the ideal State conducing to en-

during peace. "Religion within the bounds of reason only" contains Kant's philosophy of religion. Religion must be founded on Morals and not morals on religion. The only really true religious sentiment lies in the cognizance that all our duties are the commands of God. As soon as religious Dogma has a moral hold it becomes valuable. The way in which we venerate the Deity he considered of no consequence whatever, as there are no laws to guide us in the regulating of our lives and the fulfilment of our duties.

Among Kant's writings are:

"The Critique of the Faculty of Judg-
"ing."
"The Dreams of a Ghost Seer."
"De Mundi Sensibilis atque Intelli-
"gibilis Forma et Principiis."
"On Philosophy in General."

His most characteristic theories are:

1. *Space and Time* are subjective "a priori" forms of perception.

II. The difference between *Thought* and *Cognizance.*

Thought is but a conception having no proofs as to the reality of its object; through sensation it becomes real. Everything belonging to the imagination is subjective.

CHAPTER IX.

CONTROVERSY ON THE TEACHINGS OF KANT.

The teachings of Immanuel Kant provoked much controversy among contemporaries. It will suffice to mention in this connection Jacobi and Hamann.

Jacobi (1743-1819) agrees with Kant in admitting that real knowledge can only originate through deduction of the "a priori" conception, but this again leads to *Pantheism,* Spinoza's system, and proves to be a contradiction.

Jacobi affirms that man possesses in his innermost heart the source of an immediate consciousness concerning all questions of belief. We feel the presence of a personal God, the Freedom of our Will, and

the worthiness of a virtuous life. *Reason* cannot give us these necessary convictions. In spite of his better judgment Jacobi lays himself open to criticism and owns up in a letter to a friend:

"You see I am still the same, a pagan through Reason, and a Christian with all my heart and soul. So I swim between two currents which I cannot unite, but which both carry me away. Just as much as the one carries me forward, just so much does the other pull me back."

Johann Georg Hamann (1730-1788) finds himself in exactly the same position. He opposes Kant's criticism by the unity of Feeling and of Faith.

Kant's teachings also found many admirers and followers who popularized his works. Such were:

Professor Schultz of Konigsberg.

Salomon Mainon.

S. Sigismund Beck.

They all agree that the assumption, that things in themselves are the causes of our feelings, is absurd—but that Kant had not been the only one to affirm this. The great

sensation caused by Kant's theories in Germany was not felt in other countries, as German philosophy was little known in England and in France, although the Germans were great students of the philosophy of other nations.

Kant's philosophy was too difficult for other nations to understand; it was only much later that his teaching was made known in England, where it soon found many admirers.

CHAPTER X.

Johann Gottlieb Fichte (1762-1814) agrees with Kant. He grasps the transcendental idealism in all its purity by affirming that knowledge is the principle of existence and the Subject as the principle of the Object. In 1807-1808 he was absorbed in politics, and delivered his *"Addresses to the German Nation."* Among his many writings are to be mentioned *"The System of Moral Teaching," "On the basis of our Faith and the supreme government of the world by God."*

Fichte endeavors to derive the whole of his philosophy from a single principle, which he calls the self-consciousness (*Ego* is the fundamental principle, from which he derives everything). His method is the following:

He starts on a "thesis" and tries to find through analysis an "antithesis," and unites them to a new "thesis." Fichte is convinced that nothing exists in itself. All objects are what they are thought to be, the real world is only confirmed by the "ego." All Reality originates through Belief. If we assume an outer world we only do so for our own interests.

When we believe in Reality, this is only a conclusion of our Will power. He thinks that Kant's teachings are to be understood in an idealistic manner, the Object being in itself what we, through certain laws of the mind, imagine it to be.

From this last mental effort we arrive at the following conclusion:

The principal basis of the Reality of the *Ego* is the original antagonism between the Ego and a Something outside it, of which we can only say that it is opposed to the *Ego.* From this outside *Manifestation,* however, nothing new is brought to the Ego. Everything evolves out of it into eternity. The Ego is only put into action by the immediate opposition of the out-

ward *Something,* without which it would never have acted; and but for this activity it would never have existed. This outside manifestation is only motion, and can only be felt as a motive power.

Fichte agrees with Kant on the fundamental laws of Nature, *i .e.,* the conception of *Right* is the conception of the relations of free individuals towards each other, and is quite independent of the laws of morality.

The conception of right is therefore only technically practicable. In his teachings on morality he says: "*Will* is free, and unfree. Will is a nonentity. When a man wills it, he is free; if he is not free, it is because he does not will to be so, and lets others drive him. All morality can be traced back to this principle. Let everyone fulfil his destination. Fichte consequently terminates much of what Kant began; not only philosophy, but also his attitude towards religion.

That "Ego" which brings forth the psychological and moral world system must also evolve the idea of God. God as a sub-

stance is impossible; He can only be the living, acting, and moral support; in other words the assurance thereof. God is a Being freed from all sense emotions, the *Ruler,* so to speak, of the transcendental world.

Should this life not be considered useless, we must look upon it merely as the means to the end, which is a life after death. Fichte is strictly rationalistic; he derives *Being* from conceptions and identifies them.

His teaching is a rigorous one, especially his formation of the true religion, which consists of considering life as the necessary development of an originally perfect and happy life.

CHAPTER XI.

Joseph von Schelling (1775-1854) was the son of a clergyman. He studied theology, and became a professor in *Jena.* His philosophy is not consistent, for he changes his opinions in every book, his ideas are not quite clear and his deductions are illogical. His lively fancy and his poetical conceptions of nature and of history brought him a great many admirers. He soon came into touch with *Romanticism* and took religion and philosophy from historical sources. His philosophical writings have all a strain of romanticism; he has confused the teachings of all the great thinkers in his writings. Nevertheless, his lectures were always enthusiastically received.

Georg Wilhelm Friedrich Hegel (1770-1831) received a splendid classical educa-

tion, studied theology, and soon became familiar with Kant's and Fichte's writings.

Hegel's *"Logic"* has for subject the delineation of God as an eternal *Being* before the creation of the world.

His great mind imposed upon the religious, legal, philosophical, and esthetical worlds of his time; and he will always be regarded as one of the pioneers of philosophical research. His teachings really resulted in the formation of quite a set of philosophers, who gathered under his roof and professed to belong to his school, which was perhaps the most remarkable, both in its number as in the quality of its members.

The subtlety of his ideas lay in his powerful deductions from Kant's doctrines, which were carried to an extreme.

In a way Hegel can be considered as the prophet of Kant's philosophy, especially in the idealistic direction; and he extracted from Fichte, Kant, and his own philosophy the very best results. Although different in terms, he comes practically to the same conclusion as the above mentioned, namely, that reason is the only really real thing,

and that therefore not necessarily everything which is real is reason, but the reason is necessarily real. The result of the world's progress is to raise the originally unconscious reason to spiritual reason.

His theory is a system with three parts (1) *Logic,* (2) *Natural Philosophy,* (3) *Spiritual Philosophy,* with the dialectic methods constituting the pillars on which modern philosophy is based. Hegel says: "Science is the comprehended history, the memory and seat, of the Absolute Spirit."

The forces of Nature are the realization of the idea which has the tendency to become Spiritual. These are, therefore: *Subjective, Objective,* and *Absolute.*

Subjective Spirit: It does not know that it exists.

Objective Spirit: Has become conscious of its existence.

The Absolute Spirit, God, is that eternal and real Truth in which Reason takes an independent part. Nature and history are but the outward forms of God's omnipotence.

Hegel's system is the best worked-out ra-

tionalism, into which the most opposite elements are interwoven. His fundamental idea is that thinking and being are identical. Together with Fichte and Schelling he represents purely *Objective Idealism.*

Friedrich Ernst Daniel Schleiermacher (1768-1834), son of a clergyman, was also a clergyman. His most important works are *"Reven Ueber Die Religion"* and *"Monologen,"* and are criticisms on the teaching of Morality. Schleiermacher represents Spinoza's pantheism, but says that Religion is absolutely different from Knowledge. To him, philosophy means the search for the Absolute, and the attaining to a clear understanding of it.

The history of philosophy is the unfulfilled longing for the Absolute. On this sceptical basis he founds his theoretical, and in ethics, his practical philosophy.

He gives self-consciousness as the concluding agreement between thinking and being. Space and time are the ways and means for the existence of things, and not our imagination. Every individual existence must be bodily and mental.

In thought God is always One, not manifold. The world fills space and time, while the Deity is beyond space or time. He asserts the independence of *Will,* which even plants possess. Ethics are the expression of *Reason.* The greatest good is that which is brought forth by moral actions; ethics are not a single good, but a chain of all truths. Example: Family, State, Church, Science, and Art.

Religion is not a science; it has no Truth, and therefore can not clash with other teaching.

Religion is a pious feeling, in which God reveals Himself to man, and in which man realizes his dependence on God.

Schleiermacher considers the chief dogmas of Paganism, Judaism, and Christianity as necessary steps towards perfection.

Johann Friedrich Herbart (1776-1841). A serious and zealous follower of Kant, who adheres strictly to the standpoint of criticism, and who wishes to solve by reflection the contradictions which Kant's philosophy contains.

Some of his theories are: If we do not wish to return to the mire from which Kant has extracted us, we must keep to the assertion that everything of which we are conscious is pure imagination. Position and not existence is the purpose of things (the absolute position of the object of our thoughts). The soul is a simple being without any qualities, and has only the possibility of development and preservation. To have Reason means to judge by means of a highly developed understanding. To be sensible means to reflect, and then to judge by the conclusion drawn from this reflection.

Herbart puts philosophy under the conception of estheticism, and concludes from this that ethics are a science which judges the relations of *Will* in an ethical and an esthetic manner.

He bases pedagogics and government upon these ethical and psychological teachings.

Gustav Theodor Fechner (1801-1887) was professor of physics at Leipzig. His teaching is:

The only empirical fact is the consciousness felt by each individual.

All spiritual events in the human and in the animal organization are parallel to bodily events. All mechanical events in Nature are accompanied by spiritual ones.

Spinoza looks upon the body and soul as the two sides of one and the same being. According to our standpoint, we look upon the object as spirit or matter.

Matter is a sum of atoms.

Spirit is a chain of conscious units; the whole world is the representation (summary) of a perfect knowledge, namely, the Deity.

The soul as the bond of the body is in reality the same. In a narrower sense the seat of the soul is the brain, spine, and nerves.

Plants also have souls, *i. e.*, they have real feelings.

CHAPTER XII.

FRENCH PHILOSOPHERS OF THE XIX CENTURY.

The philosophy of the nineteenth century begins after the outbreak of the Revolution of 1789, which had opened up a new field of thought.

Auguste Comte (1798-1857) gave himself up completely to Metaphysics. Going crazy through overwork, he was put into an asylum, but was soon cured, and became professor at the "Ecole Polytechnique."

Comte is the founder of *Positivism.* He argued against Metaphysics and every introduction of the causes of the beginning and of the end of the cosmos into philosophy. As these problems will always remain obscure, we can only observe facts; every

explanation as to their probable causes or relations is useless. The basis of all science is Mathematics, followed by Physics, Chemistry, and Logic. Logic is the most important of these, without which the others cannot be understood. He arranges his theory according to the laws of Statics (numbers) and Dynamics (classifying things according to their derivation).

Statics deal with the conditions of the stability or equilibrium of the different parts of society, and is the theory of the mutual action and reaction of contemporaneous social phenomena.

Dynamics deal with the laws of social evolution of all classes.

With *Positivism* we arrive at *Socialism*, which is represented by St. Simon. Prominent among socialists is:

Pierre Proudhon (1807-1865), who, embittered against every religious and social law, denounces these as the source of all misery, and considers all possessions as theft.

CHAPTER XIII.

ENGLISH PHILOSOPHERS OF THE XIX CENTURY.

Jeremiah Bentham (1747-1832) founds Morality on general necessity, and fights against the idea that morality has a divine origin.

Economy is the greatest interest of politics.

John Stuart Mill (1806-1873) was influenced by Auguste Comte. His teachings are:

1. Human knowledge can only take as subjective such causes as are given us through experience; scientific investigation is only an affirmation of facts.

2. There does not exist a general *Truth.* What we call Truth is only an aggregation of certain truths which we unite into one.

Mill is the founder of modern logic, and is very careful in his assertions. He treated the questions of Political Economy very successfully, and had at heart the interests of the industrial classes.

Herbert Spencer (1820-1904) gives us a recapitulation of the history of Natural Science, and the Ethical and Logical evolution of English Philosophy. Together with Comte and Mill he discards Theology and Metaphysics, and, with Darwin, all contemplation of Nature.

He considers all conceptions of mankind as the result of human nature and activity; he is the founder of the Philosophy of Evolution. The greatest of all contrasts in Religion and Science. The average mind affirms the existence of Reality; *Objective Science* shows us that it cannot be created as we think it to be. *Subjective Science* shows us why we cannot think it what it really is, and why we are still forced to believe in its existence. Religion declares that Nature's inscrutable Reality is one of its objects. Everything undergoes development, the aim being equilibrium. In con-

sequence of the development, *i. e.,* of the continued influence of outer forces, the development ceases, when the equilibrium is lost. In the *"Principles of Psychology"* Spencer assumes that a spiritual substance is the basis of Psychological phenomena.

CHAPTER XIV.

GERMAN PHILOSOPHERS OF THE XIX CENTURY.

Arthur Schopenhauer (1788-1860).

His most important works are:

1. *"Ueber die vierfache Wurzel des Satzes vom zureichenden Grunde."*

2. *"Die Welt als Wille und Vorstellung."*

3. *"Die beiden Grundprobleme der Ethik."*

Schopenhauer teaches:

(a) Criticism (Kant) is right in assuming that imagination is of a purely subjective nature, because all that we see about us is merely imagination.

(b) The subject (the one who imagines) contains in himself the world. There is no Object without a Subject. The world exists

only *for* the subject, consequently the world is imagination.

Up to this point he agrees with Kant, but the different views discerned by Kant have to be founded first, and then traced back to one source, and to do this Schopenhauer makes the assertion of the "zureichenden Grunde" (sufficient basis), which he affirms to be the source of all conceptions and from which he derives three different methods of imagination. Furthermore, he assumes that the *Will* is the *"Being in itself"* of all things. All things have become objects through the Will, and have afterwards become identical with it. The world, therefore, is not merely imagination, but also *Will,* and in that respect a reality.

The starting point for the contemplation of all other objects is our own body. This is given us not only through *Imagination,* but also through *Will. Will power* in itself is only a conception of *Will.*

All *Will* is striving, all *striving* suffering. Even when the goal has been attained it becomes the starting point for new *aspirations.* Therefore only *Suffering* is pos-

itive, and this world the worst possible. The only means of freeing oneself of pain is the abolition of *Will;* affirmation of the *Will* to live is egoism; absence of egoistic motives is the criterion of all moral actions.

Egoism is unlimited; Pity sometimes becomes noblemindedly magnanimous.

The principle of Morality is: *Justice* and the well-being of others.

The denial of the *Will* to live is the highest form of ethical perfection and the transition to asceticism. It is only the fear of *Death* that keeps people fighting against the evils of the world.

Life consists of the unfulfilled wishes of a self-torturing people. The more intelligent the individual the greater is his capacity for suffering.

Optimism is a "screaming absurdity." Schopenhauer's pessimism has had a great influence on the minds of his own and the present generation.

Friedrich Wilhelm Nietzsche (1844-1900), professor of Philosophy 1844-1900. He is one of the most remarkable of

modern philosophers. His subtle power and his perfect style contributed to shake the faith in the existing laws of morality. He is an excellent example of Lombroso's theory that genius is akin to insanity. His broadmindedness overlapped the limits of a normal mind, and, partly through overwork and the use of narcotic drugs, he became insane. It is strange to note that it was after the symptoms of insanity had appeared that he wrote his most important works. His theory, suggested by Schopenhauer and greatly influenced by his friendship with Richard Wagner (which, however, did not last long), was that *Morality* is not based on the laws of religious conventionality or Reason, but chiefly on instincts which should in all cases be satisfied. Nietzsche's ideal was the *"Uebermensch"* (*Superman*), who desires to arrive at his aim regardless of the consequences to others—a man of such extraordinary capacity and moral strength that he overleaps the bounds of *"good and evil"* which he teaches us in his greatest work, *"Jenseits von Gut und Bose."*

Carl Robert Eduard von Hartmann (1842-1906). Originally an army man, he began in 1864 his remarkable work, *"Die Philosophie des Unbewusten,"* which made an immense sensation. For the first time it was pointed out how much our feelings, actions, and emotions, when analyzed, can be traced to instinct and not to intention. Leaning on the positive philosophy of Hegel and Schopenhauer, Hartmann tries to find a link between the logical and illogical ideas and the instinctive *Will;* and to amalgamate the abstract *Monisms* of speculative systems with the realistic—Individualism into a concrete monism. As a natural philosopher, he convinces us of the basis of exact empiricism through the inductive method of argument of an existing bond between modern natural philosophy and meaphysical speculation.

He was a rather successful opponent of Kant in the *"Theory of Understanding."* His ethics are based on Theology (Hegel) and on monism (Schopenhauer). His religious convictions are a mixture of the

dogmas of Christ and Buddha, while his esthetical point of view is based on *concrete idealism,* in firm opposition to Plato's Abstract Idealism.

His essays on religious and social questions, woman's emancipation, spiritualism, and educational questions, have aroused a great deal of controversy, but his *"Die Philosophie des Unbewusten"* made a fundamental change in some of the most important philosophical conceptions.

He wrote a great many works, of which the most important are his *"Aesthetik," "Kritische Grundlegung des transcendentalen Realisms," "Die Geisterhypothese des Spiritisms und seine Phantome."*

APPENDIX.

APPENDIX.

The following well-known writers cannot directly lay claim to the title of philosophers, inasmuch as they did not originate a system of philosophy, or continue to develop the system of one of their predecessors. They are, rather, scientists, and as "Philosophy consists of the same subjects as other sciences," so their researches and discoveries cannot remain unnoticed in the study of philosophy. If philosophy is, generally speaking, the sum total of systematic knowledge, investigating, as it does, in a somewhat hypothetical manner, the causes of all phenomena, both of mind and matter, science is that knowledge of concrete phenomena based on certainties which are founded on demonstrated irrevocable facts, and excluding all possibilities of speculation.

It is, therefore, as impossible to exclude these men from a philosophical manual as it is to ignore the light and influence that Sir Isaac Newton's discoveries have had upon the schools of philosophy during and after his lifetime.

The idea of Evolution, apart from its purely scientific meaning, is after all an ethical one, as it shows the striving of mere matter towards self-perfection.

EVOLUTIONISTS.

Charles R. Darwin, the Naturalist (1809-1882), was the grandson of a physician, *Erasmus Darwin,* who was the author of works which maintained a *form of Evolution* which was subsequently expounded by Lamarck. The great Charles Darwin embarked as a naturalist on board the "Beagle" in 1831. After working at South American Geology, he returned to England

in 1836. In 1840 he published the *"Zoology of the Voyage of the Beagle."* In 1844 he first gave definite form to his theory of "Evolution by Natural Selection." His greatest work, *"The Origin of Species,"* was published in 1859. This work at once established him as the greatest naturalist of the nineteenth century. He subsequently published *"Variation of Plants and Animals under Domestication,"* in 1868. This was followed by *"The Descent of Man,"* 1871, and *"The Expression of the Emotions in Man and Animals,"* in 1872. He then elaborated a paper which he had read before the Geological Society in 1838 into a book on the *"Formation of Vegetable Mould through the action of Worms";* it was published in 1881.

In the domain of botany, he wrote the *"Fertilization of the Orchid,"* 1862, supplemented by *"Effects of Cross and Self Fertilization,"* 1876.

Darwin's influence on natural history was so great that he has been called the Copernicus or the Newton of the organic world. In reclaiming Man as part of liv-

ing Nature, he put science into closer contact with natural history, and founded the genetic method by which we follow and study the evolution of the past and of the present to be able to understand the existing state of things.

Darwin, who had the great pleasure of watching the progress and finally the complete triumph of his theories, found many enthusiastic admirers and followers, especially in Germany.

Ernst Heinrich Haeckel was born in 1834. A distinguished naturalist, who combines the accomplishments of popular exposition and successful generalization. Apart from zoological work, he has devoted his life to the doctrine of Evolution, and to making that doctrine popular. Greatly influenced by Darwin, he stood at one time almost alone in Germany as the champion of the evolutionist theory. Darwin, speaking of Haeckel's *"Natural History of Creation,"* said: "If this work had appeared before my essay on the *'Descent of Man'* had been written I should probably never have completed it." Haeckel's works are brilliantly

written, and offend many by their remorseless consistency and their impatience with theological dogma. He has always strenuously opposed compromise, and defended the freedom of science. As a philosopher he may be described as a "Monist," and the tendency of his writing is certainly materialistic. The thoroughness of his labors and his courage, lucidity, and eloquence have given him a pre-eminent position among Naturalists.

Thomas Henry Huxley (1825-1895). This great English biologist studied medicine in London, and accompanied (1846-1850) Captain Owen Stanley on an Expedition for surveying the *Torres Strait.* It was there that Huxley began his zoological studies which later on revolutionized the scientific world.

Cuvier's classification of the animal world into four parts, viz.: Vertebrata, Mollusca, Articulata, Radiata (each corresponding to an archetype animated by the "idea"), still held good, and was accepted by von Baer.

Meanwhile the "Naturphilosopher" *Goe-*

the, and *Ohen,* although not completely losing idealistic conceptions, had so far grasped the principle of the "co-relation of parts," deduced by Cuvier, as to anticipate Evolution.

On this basis Huxley began his investigations. His first important paper was: *"On the Anatomy and the Affinities of the Family of Medusae."* It is strange that Huxley would not, in the beginning at least, accept the theory of evolution, owing no doubt, to his rooted aversion to "a priori" reasoning, without mechanical conception of its mode of operation.

Neither Spencer nor Darwin were able to convert him.

In 1858 he gave a lecture on "The Theory of the Vertebrate Skull," in which he disposed once and for all both of the Archetype and of the Deductive Method.

In 1859 appeared Darwin's *"The Origin of Species,"* and at last he was partly converted to the Theory of Evolution, although he maintained to the end that it was wanting in proofs. *"Man's Place in Nature"* was published in 1863.

From 1870 onwards Huxley devoted himself practically only to his public duties, and to writing for periodicals on philosophy and theology. The attitude which he assumed towards these subjects was generally one of scepticism. He died at Eastbourne in 1895.